

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, JAN. 16, 1913

NEW SERIES, VOL. XV., NO. 3

KINGDOM BRIEFS

We see that a third Baptist has been added to the faculty of the Moody Bible Institute in the person of Prof. P. B. Fitzwater. The more we see of the work of theological seminaries the better we like our own. If you want the best, go to one that stands for everything in the Bible and isn't afraid to say so!

A part of the Clinton church subscription to the hospital was \$125.00 by the Sunday School or \$25.00 a year. Last Sunday nearly enough was given in Sunday School to pay the first note.

Appropos of the Judson Centennial, Judson College of Marion, Alabama, joins the chorus of celebrants. This is its seventy-fifth consecutive year, giving the longest history probably of any Baptist college for women in the world. It has had an illustrious line of presidents and the latest is by no means the least. There has been an influential missionary organization throughout its history, named for Anne Hossetina Judson. The diamond jubilee of the college will be celebrated May 21-25. A history of the institution is soon to be issued, written by Miss Louise Manley.

In only four states of the Union is there practically no prohibition territory, that is, no part of the state where the sale of whiskey and other such liquors is forbidden. These four are Pennsylvania, Arizona, Montana and Nevada. Three of these are in the West and undeveloped. One is in the East; none in the South. There are eight states which are wholly under prohibition laws. One of these—Maine—is in the East; two in the Middle West, and five in the South. In all of the other states there is local option or partial prohibition. The larger part of the territory of the United States is under prohibition or local option laws.

Pastor Chas. T. Alexander writes that amidst many afflictions the Lord is blessing him in his work in New Orleans. Congregations and interest increasing; 16 professions and 14 additions to the church in the last two weeks.

The annual protracted meeting begins at Clinton next Sunday. This is an event of more than local interest and we hope that the brethren all over the State will earnestly pray for the strengthening and enlarging of the saints and the saving of those who are lost.

The Baptist Record will be represented at the Laymen's Convention by its layman Managing Editor, Mr. J. J. Lipsey. We should like to take the whole force, including the printers, but the work here has to go on, and then—well, some of our renewals haven't come in yet!

We wish to thank our friends, the pastors who spoke of the paper to their people on last Sunday and got subscriptions on the proposition to send trial subscriptions till the first of May for fifty cents. Now let all the rest try it next Sunday. All together! And when you speak of it, give the people a chance to respond.

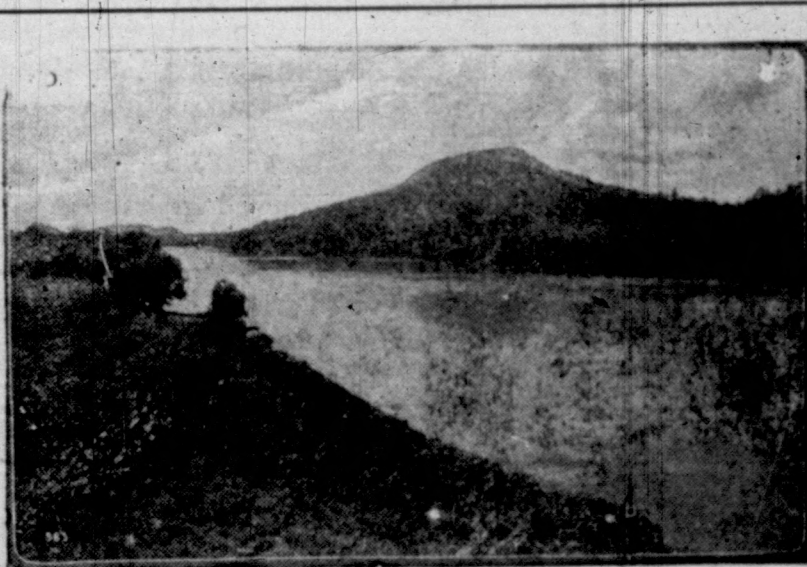
Resolutions have been received from the Grenada church expressing their high appreciation of the retiring pastor, W. R. Cooper and his excellent wife. They come from the heart and are richly deserved, and The Baptist Record wishes to sign its name along with those of Brethren Brown, Smith and Van Osdel. We wish there were room to publish all the resolutions that come, but we must be content with endorsing them.

Much of the matter published about the congressional probe of the money trust is hard to be understood by the ordinary layman in such objects, rather confusing counsel with words, but there is great comfort and much truth in what Mr. J. Pierpont Morgan says about the basis of credit. He says that money is loaned to a person not because he has property or collateral but because the lender believes in the man; that character is the basis of credit and confidence. He repeatedly says that character is the first thing. He says:

"I have known a man come into my office and I have given him a check for a million dollars, and I knew that he had not a cent in the world. A man I do not trust could not get money from me on all the bonds in Christendom." The best business asset one ever has is a good moral character.

A letter from Brother B. F. Wallace, Bunkle, La., shows that he is very happy in his work. He and his good wife are worthy of good treatment and the people seem to appreciate them.

At the Laymen's Convention in Chattanooga, February 4-6, 1913, four of our worthy Mississippi laymen are on the program, viz: Governor A. H. Longino, President H. L. Whitfield, President J. L. Johnson, and Brother N. R. Drummond. Representative laymen and preachers from the whole country will be there and it will be an occasion full of joy and strength. We hope that a great many from Mississippi will be there and bring back a blessing to the work and workers in the State.



Lookout Mountain and Tennessee River at Chattanooga, Tenn.

The Baptist Laymen's Convention, which meets at Chattanooga February 4th, 5th and 6th, will benefit all who attend. Are you going?

The railroad rates are low. Ask your agent what the round trip fare to the convention from your station will be.

Brother E. W. McLendon, of Richton, will represent The Baptist Record in the southeastern part of the State. When he comes your way give him the right hand of fellowship and subscriptions for all the Baptist families in your community. Help rendered here will promote all the work of the denomination.

At a recent meeting of the board of trustees of the Woman's College at Hattiesburg, nineteen members were present. It seems to have been a happy and earnest meeting. Conditions have made necessary plans for immediate enlargement, and the board passed a resolution to be forwarded to the Education Commission for its approval, that it was the sense of the board that \$50,000.00 should be raised for the erection of an administration building, bonds to be issued, secured by the property of the college, beginning to mature April 1, 1915. We rejoice with the brethren in the grace that has come to them.

CONTRIBUTED ARTICLES

JESUS THE GREAT DOCTOR.

A. H. Mahaffey.

"They that are whole need not a physician, but they that are sick."—Matt. 9:12. "And He healed many that were sick of divers diseases, and cast out many devils."—Mark 1:34.

My friends, I am here today to speak primarily of Jesus, our Lord and Master, as doctor, healing human bodies of sickness and diseases. I feel that Christian people have been giving too little attention to the healing or medical nature of our Lord's earthly ministry. To think of preaching about Him as being merely a doctor in the sickroom ministering to the bodies of men, is perhaps new theology to some of you.

We have been in the habit of thinking of Jesus as the teacher, preaching and praying Jesus to the neglect of Him as the healing Jesus. Great was He as the true teacher and preacher. But He was none the less great as the doctor, literally healing the afflicted bodies of men and women.

The people were not only astonished at the power and authority of His words, but were more amazed at His miracles which were proofs that His doctrines were of divine origin.

Let us not forget to notice the fact that the authorities that made Jesus the great preacher and teacher also made Him the great healer. In every case His healing was preceded by teaching and preaching. All of His teaching, preaching and healing was by virtue of His divine authority and His infinite knowledge of God.

Jesus as doctor heals man's body the same as He does his soul. "He went about all Galilee healing all manners of sickness and all manner of diseases, among the people." "All S. S. brought unto Him all sick people that were taken with diseases and torments, these that were lunatics, and those that had the palsy, and He healed them."—Matt. 23. As Jesus went about teaching and healing, His healing naturally came as proof of the authority of the doctrine He taught.

Jesus did not only personally preach and heal, but gave His apostles power to preach and heal as well. Christ, seeing the faint and scattered multitudes, "was moved with compassion and called unto Him His twelve disciples and gave them power against unclean spirits to cast them out, and to heal all manner of sickness and disease." Calling them by name, "He sent them out to preach saying, The Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils." Not only did this group of apostles cast out devils and heal the bodies of the sick, but the Apostle Paul did all. He preached, cast out devils, raised the dead, and healed the sick.

Jesus is still healing, through the science and in the use of medicines. Under the light of Christian learning, bodily healing

is still going on the same today as it did with Christ and the apostles.

With Christ and the apostles the science of teaching, preaching and healing were parts (schools of one great institution, viz: the Christian church).

The church as an institution to bless humanity has so burdened itself with the science of Christian theology, learning and teaching that it has not had time to develop the science of Christian healing.

The Baptist denomination, as well as others, has done something, by way of building and equipping Christian hospitals for the poor and suffering humanity. The Baptist people own and control a few hospitals on both the home field and the foreign fields.

The Baptists of Mississippi are struggling to build a Christian hospital at Jackson where they may serve the sick and suffering in the name of Jesus our Lord.

LETTERS TO YOUNG PREACHERS.

No. 2.

My dear Brethren:—

Have you deliberately and earnestly counted the cost of discipleship and service to the Master? (Lu. 14:26-33.) Your obligation to Him takes precedence over every other, so that comparatively you "hate" your father, mother, wife, children, brothers, sisters, and even your own life, for His sake. At whatever cost you are to acknowledge Christ as supreme, that you are absolutely His, that "you are not your own, but are bought with a price," and, therefore, it is your highest duty and privilege to "glorify Him in your body and in your spirit which are God's." (I Cor. 6:19-20.)

Consider, then, that you are His "bond-servants," bought with the price of His own precious blood, and, therefore, all that you are, all that is within you, and all that you have are His by right of purchase; and that as good and faithful and loyal servants, you are to seek to glorify Him even in the commonest and most trivial matters of life, so that "whatsoever ye do in word or deed, whether ye eat or drink, do all in the name of the Lord Jesus and to the glory of God; not with eyeservice, as men-pleasers, but as the servants of Christ, doing the will of God from the heart." (I Cor. 10:31; Eph. 6:6; Col. 3:17.) Howbeit if what you do is for Christ's sake, Satan will certainly oppose you and stir up persecution against you. (Compare John 14:30 and 15:18-21.) But rejoice, beloved brethren, if you are "counted worthy to suffer shame for His name," and "esteeming the reproach of Christ greater riches than the treasures of Egypt, have respect unto the recompense of reward" (Acts 5:41; Heb. 11:26); for "if so be that we suffer with Him, we shall also reign with Him, that we may be also glorified together; yea, the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:17-18 and II Tim. 2:12); for,

"when Christ, Who is our life, shall appear, then shall ye also appear with Him in glory," and "we know that when He shall appear, we shall be like Him, for we shall see Him as He is." (Col. 3:4; I Jno. 3:2.) "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (I Cor. 15:58.)

Affectionately,
Theophilus.

THE ORIGIN OF SPRINKLING AND POURING AS MODES OF BAPTISM.

R. S. Gavin.

IV—The Abomination That First Caused Its Introduction.

Nobody knows the precise date when sprinkling and pouring were introduced into Christianity as modes of baptism. It is certain, however, that they were first introduced in Africa, and not far from the beginning of the third century. Cyprian, who was elected bishop of Carthage in 248, gave it as his opinion that in extreme cases sprinkling or pouring might be legally substituted for immersion. But even then the doctrine of the absolute necessity of baptism to salvation, even in the case of infants, was coming to be one of the fundamentals of the Catholic creed. It is a fact, furthermore, sustained by all Baptists, Protestant and many Catholic writers on ecclesiastical history, that the state of the Catholic church at this time was the most corrupt possible. The shameful unchastity practiced by the priests and consecrated virgins was one of the leading sources of corruption. It has always been so. Thomas E. Watson is authority for the following: "When the nunneries were broken open in Portugal last year (1911) many children of the nuns were led forth. Many of the nuns were in advanced stages toward child-birth. Their condition could not be concealed. None but priests and monks had access to these women. Great God! have we got to live again the hideous experience of our ancestors in dealing with this Babylonian abomination? Have our children got to learn over again in tears and blood the frightful conditions which drove our forefathers into the American wilderness? Is it possible that Baptists and Protestants have forgotten what this Roman hierarchy is sworn to do whenever it is able to carry out the Pope's orders and its own damnable oaths?"

Pardon the digression; but it is timely. Mosheim, writing of conditions in the Catholic church of these times, says: "Those who continued in a state of celibacy, obtained by this abstinence a higher reputation of sanctity and virtue than others. This was owing to an almost general persuasion that they who took wives were of all others the most subject to the influence of malignant demons. Many of the people were desirous that the clergy should use their utmost efforts to abstain from the pleasures of the conjugal life. Many of the sacred order, especially in Africa, consented to satisfy the desires of the people, and endeavored to do this in such a manner as not to

offer an entire violence to their own inclinations. For this purpose they formed connections with those women who had made vows of perpetual chastity; and it was an ordinary thing for an ecclesiastic to admit one of these fair saints to the participation of his bed; but still under the most solemn declarations that nothing passed in this commerce that was contrary to the rules of chastity and virtue."

Hinton, in his History of Baptism, says: "It is to be presumed that Pseudo-Baptist divines, in their recent crusade against nunneries, were not aware that their particular friend Cyprian had so high an opinion of them. That both the number of these 'virgins' (nuns) were greater, and their moral character vastly worse, than at almost any time since, might be proved in ten lines, if I dared offend the delicacy of my readers by quoting them; and that the circumstances in which Cyprian was placed, surrounded by virgins, for whom he says 'the church had often to weep,' on account of the 'horrid tales which got abroad,' rendered him a zealous advocate for the baptism of babes, is not at all marvelous; the lives of infants introduced into the world in the circumstances alluded to, being peculiarly uncertain, and baptism necessary to their salvation, his benevolent feelings naturally indicated such a course.

It is believed that in those evil times, in which the lives of certain infants have been cut very short, the monks did not fail to make them 'children of God and inheritors of the Kingdom of Heaven,' by baptism, before they were caused to exchange worlds."

Again he says: "To anyone acquainted with the general history of this portion of the world, it will appear highly probable that the descent of baptism from youth to children (which was opposed by Tertullian some half century before), and then from children to babes, was accelerated by a natural desire on the part of the priesthood to place their numerous illicit progeny within the pale of the Christian church."

Now, just when these unholy alliances of priests and nuns were most prolific of their illicit progeny, Cyprian, who was a pagan worshipper until he was quite an aged man, but now bishop of Carthage, began to add the weight of his influence to two superstitious beliefs, imported direct from paganism, and already being advocated by some here and there, to-wit: 1. Consecrated water saves, and it is equally efficacious whether applied by immersion, or sprinkling, or pouring. 2. The necessity of baptism is universal, without distinction of age. Furthermore, until this time baptism was administered at stated times of the year; but Cyprian and his council of sixty-two suffragan prelates stated the belief of the African Catholic church in these words: "We all judged that the mercy and grace of God should be denied to no human being from the moment of his birth."

We naturally ask, "Why all this change?" And the correct answer to the question is found in the abominable, shameful, disgraceful conditions brought about by the unholy

connections of the priests and nuns as hinted in this article.

In justice to all—for even the devil is entitled to his dues—let me add that Mosheim says of these awful conditions, "This indecent custom alarmed the zeal of the more pious among the bishops, who employed the utmost efforts of their severity and vigilance to abolish it, though it was a long time before they entirely effected this laudable purpose."

Huntsville, Ala.

ORGANIZATION OF A NEW ASSOCIATION.

Twelve churches from the Lawrence County Association and the Pearl Leaf Association, respectively, met at Prentiss on the fifth Sunday in December for the purpose of organizing a new association. A. H. Dale, of Hebron, was elected moderator; J. W. Burrow, of Prentiss, clerk; and Leon Tyrone, of Prentiss, treasurer. The usual articles of faith, church covenant, rules of decorum, etc., were adopted. A committee on nominations was appointed, and reported, recommending Rev. J. B. Quin, of Prentiss, vice-president of the Foreign Mission Board; Rev. R. Drummond, Hebron, vice-president of the Home Mission Board, and Rev. J. O. Buckley, Prentiss, vice-president of the State Mission Board, and Miss Berilla Drummond, of New Hebron, vice-president of the Ladies' Aid Society of this association. A committee on apportionment was also appointed and reported, mapping out the work for the year. Rev. C. H. Mize, of Silver Creek, preached the associational sermon. A number of brethren were appointed to prepare reports on the usual subjects to be submitted and discussed at our next regular meeting. The association adjourned to meet with the church at Bassfield, on Friday before the third Sunday in October next. This association is to be known as the "Jefferson Davis County Association." It is the desire of the officers of this association to make it the banner association of all South Mississippi. Rev. R. Drummond, of Hebron, was appointed to preach the next associational sermon, with J. O. Buckley, alternate. The whole Record force has a special invitation to meet with us at Bassfield.

C. R. Dale.

Prentiss, Miss.

THE MISSION OF DISCARDED PAPERS.

Over five thousand fathers and mothers with large families and very limited means have applied to our mission for free literature. These are worthy families unable to supply themselves with just such reading matter as is going to waste in thousands of homes. Write us for name and address of one or more of these families. The Paper Mission, Rev. B. A. Loving, Supt., Woodward, Okla.

PROGRAM OF THE NORTHEAST MISSISSIPPI BAPTIST BIBLE CONFERENCE, PONTOTOC, JANUARY 28-31.

Study—I Timothy.

Chapter 1, verse 1-12—L. E. Barton and T. J. Barksdale.

Chapter 1, verse 12-20—G. W. Riley and A. C. Ball.

Chapter 2, verse 1-13—J. A. Rogers and W. T. Lowrey.

Chapter 3, verse 1-16—T. A. J. Beasley and I. P. Randolph.

Chapter 4, verse 1-16—W. T. Stegall and W. A. Jordan.

Chapter 5, verse 1-16—E. L. Wesson and Brother Gayer (Aberdeen).

Chapter 5, verse 16-23—E. T. Mobley and Brother Mensells (Amory).

Chapter 6, verse 1-21—Brother Harrington (Corinth), and J. L. Henderson.

It is expected that at the end of each discussion helpful suggestions will be made by any whom God so inclines. These meetings have been helpful—exceedingly helpful in the past. Brother Wesson said that the Ecru conference was the most helpful meeting he ever attended unless he might except the Broughton conference at Atlanta, Ga. All are invited. Come on, brethren, let's have a full, good meeting. Pontotoc's gates are wide open and her hospitality is warm.

R. A. Cooper,
For Committee.

SOUTH MISSISSIPPI ENCAMPMENT.

The people of South Mississippi are already talking encampment. The South Mississippi encampment last year was such a great success that inquiries are already coming in asking about the date and the program.

The meeting will be held at the Mississippi Woman's College the last week in June, including the last two Sundays of the month. The management is desirous that no pastor in the southern part of the State accept work for that week as all are wanted at the encampment.

The program is only partially made up, but already includes such men as Potent, McGlothlin, Flake and Leavell. Others will be secured as rapidly as possible and a complete, high-classed program provided.

Thomas M. Ferguson, a public spirited and progressive citizen of Hattiesburg, will see to it that a lake modeled after the Meridian lake, will be constructed and furnished with boats and bath houses for the visitors on this occasion. The lake will be within one-quarter of a mile from the college campus and will add no little to the pleasure of these attending the encampment.

Fraternally yours,
N. R. McCullough, Sec'y.

TO CLERKS OF BAPTIST ASSOCIATIONS

Dear Brethren:—

Will each of you kindly send me a copy of your associational minutes for the year 1912?

Yours very cordially,
S. G. Cooper, Statistical Sec'y.
Belzoni, Miss.

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EDITORIAL.

The Art of Getting Together.

What draws people together? What holds them together? How do you get a congregation? How do you hold them? There may be temporary expedients adopted by superficial rationalists, or in desperate moments that work for a while but any pastor who has been long at the business and at all observant of facts, knows that what gets and keeps people together is having something to do. What do the ladies have the largest attendance in the missionary society? When there is something doing. If they have some work on hand they will get a good attendance. When does a church have its largest congregation? Always when they have their protracted meeting or revival services; that is when the church really gets down to business, when they are really doing the work that a church is for. The way to disintegrate is to quit doing. You won't need to get anybody to knock it in the head; the church will die of itself. The art of getting together consists primarily in having a serious and worthy task. The churches will find it easy to build up and the Kingdom will be built up and the individual members will be built up by co-operation in working together to accomplish the great purpose of ministering the grace of Christ to others. The whole body is framed together and compacted by means of every joint of the supply. This does not mean the joints by which the body is supplied, but the points of contact by which the body of Christ supplies to others, to all the world what they need. At every place where the members of Christ's body come into touch with the world they are to supply what the world needs. They are to furnish the food for the souls of men, for the minds of men and if need be for the bodies

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of men. At every place where our lives touch the world we are to minister to it, to minister as Christ did, and what He did. Luke gave an account in His Gospel of what Christ began to do and to teach, before He was taken up. He gave a second book in what we call the Acts of the Apostles. But the story is not all told yet, and the work is not all done yet. The ministry of Christ to the world is still in progress. His disciples are the agency through which He comes in touch with the world's life and through which He ministers to its needs. This may be in politics, or business, or society, or in evangelism, as we touch the vicious and degraded, the ignorant and uncultured, the sick and suffering, the destitute and downcast, and arrogant and worldly. This ministry may be in the church or Sunday School, the Christian college or hospital, the orphanage or soup kitchen. The church is the body of Christ, the fullness of Him that filleth all in all, the abundant channel through which He pours His floodtide of mercy and grace to every need of every man. As His people perform this Christly ministry they will be fitly framed together and compacted by every such touch with the world's needs by the very effort to supply these needs. Thus the body will build itself up in love. Work is the operation of the Spirit of Christ, and this means co-operation. A convention is just a coming together. The Southern Baptist Convention is just the result of the art of getting together. Our conventions are the efforts to supply more and more the needs of a sinful world.

Newness of Life.

The curse that came because of sin was death. The curse that always follows sin is death. The blessing of redemption is life. Jesus says: "I have come that they may have life, and that they may have it abundantly." "The gift of God is eternal life in Jesus Christ." "He that hath the Son hath life." "He that heareth these words of mine and believeth on Him that sent me hath everlasting life and shall not come unto condemnation but is passed out of death into life." It is the distinction and glory of the Gospel that it quickens, brings into existence qualities of spirit and heart and mind that previously were unknown in the man. He is a new creation. As compared with his former self, he feels that he has really just begun to live. He has desires to which he was formerly a stranger, an interest in and love for things and people which once made no appeal to him. There is a sense of the nearness of God, a realization of His existence, a response to his love and his will that did not exist before. It is indeed a new life; old things have passed away.

But this does not fully express the meaning of Paul's words—newness of life. It is not only something entirely new in experience and in the world, but the quality of newness abides. The newness of it doesn't wear away. There were never two sunsets alike; the shades of color and the framing of the picture are different each day;

may, more, they differ from second to second as you watch the declining orb. No two visions of the sea waves are the same from day to day. They are new every morning and change every evening. More than that, they change in color or form, or size, or in all these as they move in toward the shore. You hear it sometimes said of a great man that there was no other like him, that when God made him He broke the mold. This is true of all men and all things and all experiences. There are no duplicates in God's universe.

Even so in Christian experience there are no duplicates. No two people have exactly the same manifestation of this new life. No one man has the same from day to day. We have moved on a little further, the angle of vision is a little different, the vision of God is from a new viewpoint. Newness is always the characteristic of the Christian life. It is never dull or stale or monotonous. Each day has its new duty and new strength for it. We do not go over the same beaten track. God is applying new tests, bringing out new forces, new qualities and giving us new joys. His mercies are fresh every morning and new every evening.

There are new supplies of life, of vitality of power. We cannot do today's tasks in yesterday's strength or on yesterday's experience. We walk in newness of life. We need, we must have a daily touch with God, a constant renewal of strength, a revitalizing of all the forces of our spirits by soul touch with the Almighty. He is the great reservoir. In Him dwells all fullness and we are made full in Him. But let us not forget that Paul always makes the newness of life conditioned on dying with Christ. It comes through putting to death our members on earth, the mortification of the flesh. The great truth which baptism symbolizes, the dying to the world to sin and self ought to be repeated in daily experience. "If we died with Him we believe that we shall also live with Him." "Therefore, as we buried with Him by baptism, that like as Christ was raised up by the glory of the Father so we also should walk in newness of life."

Congressmen and the Kenyon-Sheppard Bill.

Letters were published in The Baptist Record two weeks ago from Senator John Sharp Williams and Congressman T. U. Sisson. Mr. Sisson writes under date of January 6th that an injustice was done him in that the letter was written in his absence by his secretary. We are glad to have Mr. Sisson set right before the people. Of course, as the letter was in answer to one written him and bore his signature, we naturally supposed he wrote it. We are glad to be assured by him in a letter to Dr. Rowe that he expects to vote for the Kenyon-Sheppard bill. Mr. Sisson says that he has always voted the prohibition ticket and has never hesitated to declare that he was opposed to open saloons. We are particularly pleased to give space to a statement like this and should like to have as clear and emphatic announcement from all our congressmen. Senator Percy was written to

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on the subject, but has not answered the letter.

Congressman Collier writes to Dr. T. J. Bailey: "Unless the bill referred to is materially changed by amendment or substitution, I expect to give it my support." The people of Mississippi have emphatically expressed themselves on the prohibition question. The legislature enacted it into law by a unanimous vote. Anybody can see that the people are in favor of prohibition and the congressman who is not in favor of it does not represent his people. The Sheppard-Kenyon bill is simply letting the people of each State have what they want, and is intended to prevent what they do not want forced on them by people of some other State.

Some Sunday School helps seem to be afraid they would not be up to date if they do not take notice of all the guesses and throws of scientists and evolutionists in their treatment of these great lessons that we are having in Genesis. There are plenty of days in the week to wander through the mystifying mazes of geology and astronomy. The Sunday School lessons are for the purpose of studying the Bible, and it will be better for everybody to stick to it. This book was here centuries before the other books came on the stage and will be here long after they are forgotten. For us the sciences are interesting, but the Bible is authoritative. They are instructive; it is the way of life. They bring great pleasure; it brings salvation. They teach us something about things that are made; it teaches us about the Maker.

Some are taking advantage of the fifty-cent trial subscription offer to send The Baptist Record as a present to friends till the first of May. We hope a great many others will do this. If you wish, just say that it is to be discontinued after that date unless otherwise ordered. The pastors will accommodate their people not only by calling attention to it, but by asking those who wish it to hold up their hands then and there. Others besides pastors are doing this.

"Dorothy Page" continues to reign as a popular favorite. Those who have not yet secured this interesting and authoritative Baptist story may have a copy sent postpaid by sending 60 cents to The Baptist Record, Jackson, Miss. Our 25-cent Sunday School Commentary is convenient and helpful, too.

One preacher recently found no difficulty in getting subscriptions to The Record by offering to pay half of the price up to a certain amount. He soon had the list full. Pity our pastors are not millionaires—how it would help the cause!

After January 20th, The Baptist Record's special offer to send our \$1.15 Bible to all subscribers who send their renewals and 50 cents extra will be withdrawn. All orders and subscriptions postmarked on that date will be filled, but no others after that time.

THE BAPTIST RECORD

LAYMEN'S CONVENTION, CHATTANOOGA, FEB. 4, 5, 6.

As has been announced already, the Laymen's Convention of Southern Baptists, endorsed and authorized by the Southern Baptist Convention, at its last session will be held in Chattanooga February 4, 5, and 6. The committee which has the matter in hand are planning to make this the greatest convention of its kind ever held. The program will be splendid and reports coming from different parts of the country indicate that it will be largely attended.

The members of the Laymen's Executive Committee in our State are advertising this convention in their respective districts and we expect to have a large number from Mississippi both of pastors and of laymen. We hope that the pastors will call the attention of their laymen to this meeting and urge that they attend and in turn we hope that the laymen will see that their pastors attend. A large attendance from Mississippi would mean much for our work along all lines.

N. R. Drummond.

ALL TOGETHER!

Missions now have the right-of-way in all our churches over the State. Let them use it.

The Foreign Mission Board is paying interest now on \$290,000. Now is the time for us to commence to reduce that debt.

Brother pastors, let us all pull and pull together for Foreign Missions.

To the associational representatives: Brethren, can't you have rallies in all of the churches in your associations—or at least in most of them?

The matter of bringing up the churches in your associations is in your hands. A good many associational campaigns are already planned, while some have been held. One day at a country church with dinner on the ground, and special speakers you can secure, will be of vast benefit to that church.

Our associational representatives are beginning to appreciate the honor of their position as well as its opportunities and responsibilities. The Lord guide us all and use us all in the important work before us.

Yours for saving a lost world,

I. P. Trotter, V. P.

Hattiesburg, Miss., January 11, 1913.

What different effects the same cause will produce in different people! For instance, last week the bookkeeper in our office sent out a request for renewals to everybody whose time expired on or before the first of January—over two thousand of them. One brother writes a courteous letter, thanking the clerk for reminding him. Another apologizes for having to be reminded. Another gets red in the face, so to speak, but we don't publish things like that. Another—well, he was like the tar-baby when the rabbit spoke to him—"he say nothin'." What makes folks different? On the whole the brethren are good to us, and the Lord is merciful and gracious. Blessed be His Holy Name.

Mississippi Baptist Hospital

CLINTON AND THE HOSPITAL.

The story has already been told, but it is good enough to bear some repetition: The ministerial students at Mississippi College have pledged more than \$1,000 and many of them are presenting the matter in their churches.

The church with the co-operation of a few students has pledged about \$1,300.00, and some others are to be heard from. In this connection it is due this noble band to state that this is not the first contribution they have made to our hospital and not the only hospital to which they have contributed. After having given to the Baptist Memorial Hospital at Memphis, they joined in the campaign for the first \$5,000.00. After the subscription had been taken Dr. Province announced that he intended to urge the trustees of the college to make a donation of \$1,000.00 from the college to the hospital. A gift from the big brother to the little sister. There is much in these things to encourage us.

The people gave because they believed it right to give—because they wanted to give; and because they felt that it would bring glory to our Master.

Some Observations.

If the ministerial students at the college have given to the hospital, surely every pastor ought to give. If these students present the hospital, why not all the pastors? If the church at Clinton, which has already contributed to both the hospital at Jackson and the one at Memphis, joins so heartily in this campaign, surely every pastor and church in the State should make a place for this work.

If after pledging something like \$2,000.00 for the endowment campaign the students and congregation at Clinton give pledges aggregating \$2,500.00 for the hospital, it is not reasonable for any pastor to refuse to allow his people a hearing concerning the work and an opportunity to co-operate.

If the ministerial students and college people who have had ample opportunity to study the work and worth of this institution express their confidence in such a substantial manner, there should be no room for doubting Thomases. Clinton has done gloriously. "Go and do thou likewise."

Bryan Simmons.

A boy was recently treated at the Baptist Hospital who has no near relatives. He has developed tuberculosis, and the superintendent is helping him to go to El Paso, Texas, in the hope that his life may be spared. It may be that others would like to help, and she asks that any whose hearts the Lord may move will send to her anything from one to five dollars. The poor fellow is, without money and without friends, except those he made at the hospital. Send to Miss Sallie Stamps, Baptist Hospital, Jackson, Miss.

Mississippi College

MISSISSIPPI COLLEGE ENDOWMENT. W. A. McComb.

The convention at Gulfport in November, 1911, adopted the report on Mississippi College, which recommended that the board of trustees launch a campaign for a large endowment and equipment of the college, not later than January 1, 1913. That same convention appointed a committee to confer with the Education Society of New York for a gift from that society.

The committee went to New York and conferred with that society through their secretary and as a result the society offers Mississippi College one hundred thousand dollars on condition that Mississippi College raise \$200,000 in cash and subscription by July 1, 1914.

The board of trustees, pursuant to the expressed wish of the convention, launched the campaign and on December 3, 1912, elected a financial secretary to lead in securing the necessary \$200,000 for enlarged endowment and equipment.

The wisdom of the Baptists of Mississippi in convention expresses it as their judgment that the college needs this enlarged endowment and equipment. That, therefore, settles that question, and now the only question before us is how to secure it?

The secret has been in the field for five weeks. During that time he has visited five churches to which he has spoken. These churches have local conditions which have made it difficult for them to make large offerings, yet without exception, they have responded nobly. Not only have they given liberally but gladly. My good opinion of the brotherhood has not only maintained its high standard but it has increased. On the part of me there is a readiness to sacrifice for the college. I never knew that Mississippi College had so many loyal friends. Greenville church, so recently bereaved of her loved pastor and now with a debt, gladly gave \$2,700 with more to follow.

Tutwiler, a town of only a few hundred people, and its Baptist church house, and no regular preaching service, gave \$281.50, and this by a private canvass on one day in the week with a sermon.

Unless some unforeseen calamity befalls our people, I fully believe by July 1, 1914, they will have the necessary conditions met to claim the gift of the education society.

And yet to do this, we will need that every one do his duty. The following is a copy of the subscription card used:

"I hereby pledge the following amounts to Mississippi College:
"Cash now or within 30 days. \$.....
"November 1, 1913. \$.....
"November 1, 1914. \$.....
"November 1, 1915. \$.....
"November 1, 1916. \$.....
"November 1, 1917. \$.....
"Signature. _____
"Postoffice _____

"State _____
"Date _____ 1913"

Will not every one who reads this fill out the above and send it to W. A. McComb, Clinton, Miss.? By so doing you will render a splendid service to a worthy cause and give great encouragement to the busy secretary.

The endowment subscription now stands \$43,000.00. Help it grow larger every week. Any one who needs subscription cards or notes either for personal use or for canvassing friends can get them by dropping a card to the secretary at Clinton, Miss.

The secretary acknowledges many kindnesses shown him by the friends of the college. May the Lord reward every one who has helped and who shall yet help in this noble work.

WHO WILL DO THIS?

The Baptist Memorial Hospital is very much in need of a home for its nurses. At this time the school numbers forty-five, and additions are still being made from time to time. They are all housed in the hospital building, and this, of course, takes up a great deal of room that would be very profitable for the use of patients. There is ample space on the lot for this home, which we hope to have erected some time in the near future. What a beautiful memorial this would be if some prosperous friend could find it in his heart to build it to the memory of some loved one. The board of trustees has expressed its willingness to allow such a dedication in case some good friend will contribute all, or a substantial part, for the erection of this house.

I should be glad to hear from any one who may have a suggestion to make.
Thomas S. Potts,
General Superintendent.
Memphis, Tenn.

THE KINGDOM OF GOD.

By J. Benj. Lawrence.

CHAPTER 15.

Some Difficult Passages Examined.

In our study of the teaching of Jesus concerning the Kingdom of God we have established, so far, the following points:

1. That He picked up the word "Kingdom," which word meant to the Jews the Messianic empire, i. e., the earthly empire of God, and used it without any hint that He was not using it in the currently accepted sense.

2. That His teaching concerning the time of the establishment of the Kingdom is twofold. In the first part of His ministry He declared that the "Kingdom of Heaven is at hand;" in the latter part of His ministry He definitely teaches, as we saw in the chapter 14, that the coming of the Kingdom is a far off divine event.

3. That this change in the teaching of Jesus was caused by the attitude of the Jews towards Him. He first offers the Kingdom

to them. They reject Him and in rejecting Him reject the Kingdom. This rejection makes a new dispensation necessary, and this new dispensation means the staving off of the coming of the Kingdom.

4. We have also found that all the teaching of Jesus is not only in harmony with the idea of an earthly empire, but that it necessitates such an empire in order to find its fulfillment.

These points are established. The plain words of Christ, which no kind of exegetical twisting can make mean anything else, set them forth. With this in mind we come to study

Some Difficult Passages.

It must be admitted that there are some very involved sayings, sayings which no one seems to understand, falling from the lips of Jesus. We do not hope to make these clear, but we do hope to show that, whatever they may mean they do not militate against the idea of the Kingdom as it has been set forth in the preceding chapters.

1. We take up first Luke 16:16 in which Jesus says: "The law and the prophets were until John; since that time the Kingdom of God is preached, and every man presseth into it." This last phrase, "every man presseth into it," sounds strange in the light of the historic fact that the Jews, to whom He was at that time speaking, were not pressing into the Kingdom, but opposing it, and from the further fact that Jesus in a number of passages positively declares that the Kingdom had not been established and would not be established until a far distant time in the future. If this passage is to harmonize with the rest of the teaching of Jesus, and with the historical circumstances environing it, some other translation must be found possible. The phrase is "kai pas eis autan biazetai." "Biazetai" is from "biazo" and means "to use force, to assault, to offer violence, to ravish." "Eis" may mean against. Gessner Harrison in his treatise on Greek Prepositions, says: "'Eis' sometimes obtains the significance of 'against.'" This position is sustained by Thayer's Greek-English Lexicon of the New Testament. This being true, the translation of this phrase could be as follows: "—and every man strives—offers violence—against it." A parallel passage is Matthew 11:12, where Jesus says: "And from the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and men of violence take it by force." Here the word "biazetai" is used. We have shown in a former chapter that the following translation is possible and in fact is supported by a number of learned critics: "The Kingdom of Heaven suffereth violence and violent men oppose it with force." The idea is not that men are using force to press into the Kingdom, but they are using force to destroy the Kingdom. These translations are possible, and, when made, fit into the facts as we have these facts in the body of Christ's teaching.

2. In Matthew Jesus says: "I will give unto thee the keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (16:19.) The phrase "keys of the Kingdom of Heaven," surely means authority. The question is, where, when, and how is that authority to be exercised? Surely not in opening the Kingdom of Heaven itself, for Christ has positively taught that the Kingdom of Heaven would not be established until after the evangelization of the world. That the Kingdom of Heaven is here used by Christ to signify the visible church is an assumption which involves insurmountable difficulties. About the best and most reasonable explanation that can be given of this passage is this: Christ gives to Peter certain Kingdom-authority which authority Peter is to exercise in opening up not the Kingdom of Heaven, but the new dispensation—the dispensation of the church—which dispensation looks to the coming of the Kingdom.

3. In Luke 17:20-21, when the Pharisees demanded of Him when the Kingdom of God should come Jesus said unto them, "The Kingdom of God cometh not with observation; neither shall they say, Lo here! or, Lo there! for behold the Kingdom of God is within you." The last phrase, "within you," may be translated "among you," as you will see by looking on the margin of your Bible. In chapter 14 we gave an extended explanation of this passage referring to a number of the most learned expositors to show that the phrase "with observation" meant predictability. It cometh not so that one can fix its appearing by any watching of external signs beforehand.

4. In John 18:36 Jesus says: "My Kingdom is not of this world. If my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my Kingdom not from hence." "The words of the Lord, 'my Kingdom is not of this world,' says Olshansen, 'have been employed by many to prove that the Kingdom of Christ should be understood as confined to the internal or moral world. But, in this instance, the discussion merely concerns the relation of Christ's Kingdom to the kingdoms of the world: ('Ek' points to the origin of the Kingdom of God as not from the kosmos, like the kingdoms of the earth); but in no way whatever does it limit the extent of the Kingdom of God itself.' Christ simply states that His Kingdom would not be like the kingdoms of men; that is, especially, it would not be established by human power, nor by the might of human armies. This was the only thing that was required to be stated to the Roman Procurator to deliver him from the fear that Jesus might in any degree assail the authority of the Roman empire. This passage in the place of proving that Christ's Kingdom shall be simply a spiritual reign in the hearts of men puts itself, in the contrast between the Kingdom of Christ and the kingdoms of the world, on the side of the earthly empire of Messiah. (See Hengstenberg.) Jesus does not say that His Kingdom will not be in the world.

From this study of difficult passages, and we have noticed all passages that offer any difficulty, we find that not one of them stands in the way of an earthly empire of Jehovah as the Kingdom of Heaven. Jesus set the Kingdom of Heaven forth as a regency, as an empire; an empire with citizens, with a territory, and with a King. These passages, which are the standard proof texts of those who make the Kingdom of Heaven only a spiritual reign of Christ of His believers, when properly rendered, do not substantiate such a position, but blend with the rest of Christ's teaching in the support of the earthly empire of God as the coming Kingdom.

A GREAT OCCASION AT THE SECOND BAPTIST CHURCH.

On New Year's eve, Pastor H. M. King and people invited as their guests the public to join them in a watch-night service. This service proved to be a most popular and enjoyable one.

People from all over the city have been thanking Mr. King and his people for permitting them to enjoy such a delightful feast of good things.

Some were heard to say beforehand, "How shall we kill the time? How keep awake?"

Upon their departure, however, in the early dawning of the New Year, many were heard to say, "So sorry we did not have more time." Suffice it to say that everyone on the program was at his best, and did credit to himself and to the occasion.

We only hope that Pastor King and people may have a prosperous year, and invite us again to a similar service.

The program included addresses by Prof. Dobyns, Dr. Hutton, Pastor Borum, Pastor King, the neighboring Methodist pastor and others. A lunch was served, and the meeting closed with a consecration service. Brother Bridges' speech appears in another part of the paper.

PROGRAM WATCH-NIGHT SERVICE. SECOND BAPTIST CHURCH, JACKSON, MISS.

8:00 to 8:30—Social.
8:30—Coronation Hymn and Prayer.
8:35—An Historic Sketch of Second Baptist Church. P. B. Bridges
8:50—Might We Have Done More and How? S. R. Flinn
8:55—The Business End of Church Life C. G. Howell
9:10—Our Bible School and Its Possibilities A. L. Sidebottom
9:15—The B. Y. P. U. a Training School Leon Hendricks
9:20—Woman's Work, Present Situation and Future Needs. . . . Mrs. H. M. King
9:25—Our Individual Responsibility to God Dr. J. E. Noble
9:35—Reception of Members and Refreshments.
10:30—Anthem "It is High Time to Awake"
10:35—Social Side of Church Life. McPhail
10:45—Solo (Selected) Dr. E. T. Edmonds
10:50—Missionary Side of Church Life. . . . Miss Taylor

Dr. J. B. Hutton
11:00—Anthem, "Sweet the Moments Rich in Blessing."
11:05—Evangelistic Side of Church Life. Dr. J. M. Morse
11:15—The Layman's Responsibility in Church Life Dr. J. R. Dobyns
11:25—The Spiritual Side of Church Life. Dr. W. A. Borum
11:35—Hymn, "Onward Christian Soldiers"
11:40—Devotional Service. Pastor

BOOK REVIEWS

We shall be glad to review in this column any good book which is sent us. Any book reviewed in this section may be secured by sending to The Baptist Record the price, together with the requisite postage.

THE JANUARY NUMBER OF THE REVIEW AND EXPOSITOR.

Its table of contents contains a number of notable and exceedingly valuable articles. The first article is by the Rev. Henry W. Clark, of England, on "Religious History and the Idea of Immanence." Dr. Clark is the author of a number of valuable books, dealing with the atonement and other vital themes under discussion at the present day. In this article he makes a real contribution toward harmonizing the views of transcendence and immanence which are so at war in current theological thought. No other recent article has been so valuable in this direction.

Then follows the second of Prof. Vedder's articles on The First Epistle of John. The third is the second of Dr. Farmer's articles upon "The Kingdom of God," this one dealing with "Faith, the Entrance into the Kingdom."

The able and evangelical professor of church history in Colgate Theological Seminary, W. H. Maynard, contributes a valuable article on "The Twentieth Century Preacher."

The last article is "Fifty Years of Negro Freedom," treated by the two men who perhaps know most about the progress of the race in the last fifty years, Dr. B. F. Riley, of Birmingham, Ala., who treats of their religious and moral progress, and Booker T. Washington, who treats the economical and educational progress of his race.

The expository notes are by Professors A. T. Robertson and B. H. DeMent. The usual book reviews contain notices of many very valuable books. The number of The Review and Expositor is one of the best.

There is a member of the Natchez church who is said to have received for years a modest income as a postman, out of which he supported himself and helped a young preacher through Mississippi College. This young man led his class and is now a missionary in China. Another young man is being assisted now in the same college. The brother who did this work lives in a modest little house of two rooms and does his own work. Unable now to do the work of a postman he supports himself on a few acres of ground. This man's reward will be as great as if he himself had been a preacher or missionary. He will receive a prophet's reward.

Woman's Missionary Union

MRS. T. J. BAILEY, Editor, Jackson, Miss.
 D. C. for all communications for this department to Mrs. T. J. Bailey.
 MRS. J. P. BARRINGTON, Corinth Sunbeam and Royal Ambassador Leader for Miss.
 MRS. M. A. B. WESTON, Winona, Y. W. A. Leader.
 MRS. M. A. H. JOHNSON, Hattiesburg, College Correspondent.

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 MRS. G. O. BILLY, Houston, Recording Secretary

CORRESPONDING SECRETARY

MISS MARGARET LACKEY, Clinton
 All Societies of the State should send quarterly reports to Miss Margaret Lackey, but all money should be sent to A. V. Rowe, Jackson.

To the Sisters of the Mississippi W. M. U.

Feeling the need of a larger expense fund, it was decided at our recent State Convention in Jackson to ask all the Societies to give ten cents per member towards carrying on the work. This is just a beginning, and we have hoped that all the Societies would respond to it the first year and we knew that if ever our expenses should be adequate to the needs of the work we must make the beginning.

Other Societies have felt the need of a larger expense fund and have adopted the means of securing it so that Mississippi is not making the first step when she asks for this ten cents per annum from the members of the Societies.

Some may ask, what is the expense fund for? In the beginning I wish to say that the Central Committee gives services for the good of the cause, the best of its ability without remuneration, and those who do not live in Jackson even paying their own railroad fare to and from the meeting, going as often as once a month to the meeting of the Central Committee. There are many things, however, which call for money. The printing of our report blank, tracts, etc., the stamps it takes to send out our Christmas literature, the literature for the self-denial in March, the stamps it requires to answer letters from the Societies, the stationery and stamps we furnish the Sunbeam leader and the Y. W. A. leader (and by the way, both of these women give much time and thought to the work without any remuneration at all save the stamps they use in writing to the Societies), the printing of programs for our convention and badges for the S. B. C. Each year the states are asked to exhibit work done in the state, but Mississippi has never sent an exhibit but a few times because we were not financially able. This year is to be the twenty-fifth anniversary of our Southern organization, to be known as the "Jubilate" and we are asked to be sure to have an exhibit. Every state is asked to have a "banner" next year when the convention meets in St. Louis. That is going to be a great convention. Special songs are already being prepared. The different states have been asked to submit original plans to be used for these songs. But I have not started out to speak in detail of the "Jubilate." Also not to show you the many ways we need to run our work.

Some of the Societies and associations were kind enough and interested enough to pay the way of our field secretary in order to have her help in your meetings of last year, but while we have a few places thus interested there are any number of places who need her worse and who have not offered to bear the expense of coming and who would be greatly helped by her presence. We want to send her into these needy places, but everybody knows that it costs to travel and that the appropriation from our State Board could be used up very quickly in this way. There are any number of associations where the association does not make appropriations for the expense of the associational vice-president, but if the Central Committee had plenty of funds at its disposal they could send to the associational vice-presidents a few dollars each year to pay for the stamps they use in their work of communication with the Societies in their association. You can readily see that every dollar appropriated could be used and no individual made any richer by it.

Our State Board has always been helpful and sympathetic, aiding our work to the best of its ability, but unfortunately we have all not given to State Missions as we should and therefore, the State Board has of necessity been limited in its appropriations, but we should not expect our State Board to bear all the expense of our work, and it is time that we were beginning to help meet the enlarged needs of our work. Two Societies have followed the suggestion of the convention and have sent gifts.

Who will be the next to follow in line? Let everybody be much in prayer these months before the May convention and let us all make an extra effort in reaching our appointments. With love and best wishes for all of our sisterhood, I am,
 Yours in His name,
 Mrs. W. A. McComb.

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 F. S. CANNON, Meggett, S. C.

IMPORTANT.

If the women knew how important it was that each year the Central Committee should have the associational minutes, we believe that the minutes of our fifty-four associations would be sent.

This is to ask that you will send immediately a copy to me and I will tell you what we are going to do with them. We have decided to bind each year in a volume the minutes of our associations and of the State convention, thus making a volume each year of Baptist history for future reference.

Recently Miss Fannie E. S. Heck, the president of the W. M. U., auxiliary to the Southern Baptist Convention, sent to me a list of questions to be answered covering a history of our work from 1830 to the present. She is preparing for the Foreign Mission Board the mission study book for next year, which is to be a history of woman's work in our Southern States.

We saw in answering these questions the great necessity of our preserving our history. If the minutes of our associations and State conventions had been preserved in some permanent shape it would have been very easy to have answered all the questions sent. Mrs. Aven rendered valuable aid from the fact she has preserved much of our history.

Will you not aid in this work of preserving history? Don't get too busy making it, and think some one else will send a copy of the minutes of your association. You send it. Send it now.

Mrs. W. A. McComb.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Clinton and Magnolia head the list of Societies who have paid their contribution of ten cents per member to the Central Committee. Mrs. J. L. Johnson, president of the Clinton Society, sends \$1.30. Mrs. R. L. Bunyard, president of the Magnolia Society, sends \$2.00. We hope that every Society will send in their contribution to Central Committee, so that the committee will be able to proceed with the work without embarrassment.

REPORT OF RECORD PIANO CLUB.

Some idea of the magnificent success which has attended the Club during the past year may be had from its annual report which shows that it would require a railroad train of over thirty-five large freight cars to carry the pianos and player pianos which were distributed to Club members. Hundreds of readers have expressed their desire and determination to join the Club during 1913, and it is expected that this year will far surpass 1912 in the number of pianos and players that will be required.

The office was almost flooded with letters from Club members just before Christmas and the president and his assistants had to work day and night in order to give prompt service to all members.

The Club's catalogue with full particulars can be had by addressing the Managers, Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.

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The Baptist Record, Jackson, Miss

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Save the Trees
 Don't allow ordinary "tree trimmers" to touch your trees. Generally they do more harm than good. Your trees are too valuable to be experimented on.
Davey Tree Experts
 Do
 their work of prolonging the lives of trees in an expert manner. They are trained in the Davey Institute of Tree Surgery. Here's what Davey Experts did for one southern tree owner:
 "Hamburg Place," Lexington, Ky.
 The Davey Tree Expert Co., Kent, Ohio.
 I wish that every estate in the Blue Grass, every owner of fine trees anywhere might know of the work of the Davey Tree Expert Co. The Davey Tree Experts gave me satisfaction while saving the trees at Hamburg Place, and now after a year I am still more pleased. I have now learned so convincingly the incompetence of ordinary "tree trimmers" who appear as periodically as the springtime.
 John E. Madden.
 Write today for valuable booklet "Saving the Trees of the South" and arrange for a free examination of your trees. Don't wait until it is too late to save them. A hidden disease may be slowly killing them at the present time.
The Davey Tree Expert Co. 109 Peach St., Kent, Ohio

DEATHS

Miss Amelia Geiselbreth.

On November 28th Miss Amelia Geiselbreth, after several months of tedious illness, succumbed to her disease, and was called by her Savior to His home celestial.

Miss Amelia was born on March 26, 1862, and was a worthy member of County Line church since her early womanhood.

Therefore, be it resolved, That the church has lost a faithful member, the community a truly kind and agreeable friend and neighbor and the home a most helpful and devoted sister.

That in our beloved sister we recognize exemplary traits of character, which we would do well to emulate.

That we as a church extend to the bereaved relatives our sympathy and prayers, and commend them to the Most High, asking Him to enable them to say:

"Though cast down we're not forsaken,
 Though afflicted, not alone!
 Thou didst give, and Thou hast taken.
 Blessed Lord, Thy will be done."

L. P. Arender, Moderator,
 W. W. Rhimes,
 C. T. Davis,
 W. A. Clement,

Committee.

Mrs. Katie Barber.

Mrs. Katie Barber, wife of Mr. Jordan Barber, died last Friday night.

Mrs. Barber was a good woman, a loving wife, a Godly mother, a woman of a sweet disposition, a kind nature and a good neighbor.

Mrs. Barber was only 35 years of age. She leaves a husband and one little son. Why she was taken I do not know; I do not question why, God did it. I submit to His will. She is the gainer. We are the loser. But let's submit to God's will—that's what we have to do, anyway.

God bless that husband and little boy whom I love.

A. D. Muse.

Brother Frank Walker.
 Last Saturday I buried a Bible deacon, Brother Frank Walker.

Brother Walker was a good man. He was a good Christian. He was a good deacon. He was good in that goodness that goes out from the man and affects another man.

Brother Walker was a spiritual man. He lived with God. Bro-

ther Walker was baptized when a boy at old Cato church by Rev. R. W. Hall. Brother Walker leaves seven children; he goes to join three more over there. Brother Walker was poor in this world's goods. He went last Monday to get the title to his lands which were sealed for him by the Earnest of the Spirit several years ago.

A. D. Muse.

Rev. W. A. Freeman has resigned at Quero, Texas, and accepted the call to Parkview church, Shreveport, La. He has done a great work at Quero. A few years ago he came from the Methodists to the Baptists.

Dr. L. W. Doolan, of the First church, Bowling Green, Ky., has recently been added by Dr. J. C. Masee, of Chattanooga, Tenn., in a great season of refreshing. There were 50 additions in connection with the services.

Mrs. Winslow's Soothing Syrup
 Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup. It is the only kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.

SEED CORN sufficient to plant ONE ACRE. We carry in stock all leading varieties. Now is the time to plant Irish Potatoes, Clover Seed, Alfalfa, Seed Oats Barley, Rye, Essex Rape, Onion Seed, Garden Seed, Asparagus, Rhubarb and Horradish Roots. Write for our 1913 Catalog—it tells you all about it.
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W. C. SAUNDERS,
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 Gen'l Agent, Chattanooga.

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Property of Mississippi Baptist Convention

We can take a few more boarders after Christmas. The total expenses in the regular boarding department from January 1st to close of session will be \$130.75. In the Industrial Home the expenses will be \$82.50. If you are thinking of entering college, let us hear from you at once.

ADDRESS

J. L. Johnson, Jr., President

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SUNDAY SCHOOL LITERATURE

UNION LESSONS		INTERNATIONAL GRADED LESSONS	
Price per Quarter		Exclusively Biblical Series	
Superintendent's Quarterly	15c	Price per Quarterly Part	
The Convent Teacher	13c	Beginners Department, two grades.	
Bible Class Quarterly	4c	1st and 2nd year—	
Advanced Quarterly	2c	Teacher's Book, either grade 25c	
Intermediate Quarterly	2c	Pupil's Paper, either grade 7 1/2c	
Junior Quarterly	2c	Pictures (for the teacher) 65c	
Home Department Magazine		Primary Department, three grades,	
(quarterly)		1st, 2nd and 3rd year—	
Children's Quarterly	3c	Teacher's Book, either grade 25c	
Lesson Leaf	1c	Pupil's Paper, either grade 7 1/2c	
Primary Leaf	1c	First Year Pictures (for the	
Child's Gospel	6c	teacher) 65c	
Kind Words (weekly)	13c	Second Year Pictures (per	
Youth's Kind Words (semi-mo.)	6c	year by set) 1 50	
Baptist Boys and Girls (large		Third Year Pictures (per	
4-page weekly)	8c	year by set) 1 25	
Bible Lesson Pictures	75c	Junior Department, four grades,	
Picture Lesson Cards	2 1/2c	1st, 2nd, 3rd, and 4th year	
B. Y. P. U. SUPPLIES		(ready Oct. 1, 1912)	
B. Y. P. U. Quarterly, per quarter	6c	GRADED SUPPLEMENTAL LESSONS	
Junior B. Y. P. U. Quarterly, per	5c	(Twelve Grades—In 9 Pamphlets)	
quarter	5c	Beginners (3-5 years, one pam-	
Topic Cards for six months,		phlet) each 5c	
per dozen	15c	Primary (6-8 years, one pam-	
How to Organize, per dozen	10c	phlet) each 5c	
Pledge, Instruction or Bible		Junior, (9-12 years, four pam-	
		phlets) each 5c	
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		pamphlets) each 5c	

BAPTIST SUNDAY SCHOOL BOARD

J. M. F. B. Corresponding Secretary, NASHVILLE, TENN.

HISTORICAL SKETCH OF THE SECOND BAPTIST CHURCH.

(Continued from Page 9)

one hundred members were added to the church. The following spring another great meeting was held by Brother W. McComb.

After a successful pastorate of two years Brother Patterson resigned and Brother J. N. McMillin was chosen as pastor and proved himself to be one of the most forceful and logical preachers in the State. During Brother McMillin's pastorate, in the month of October, 1911, a meeting was held conducted by the pastor himself. Some of us, at least, will remember what masterpieces of logic and eloquence his sermons were during this meeting, and none of us, I know, will ever forget the great songs conducted by those matchless solo singers—Brother and Sister McMillin.

In January, 1912, Brother McMillin tendered his resignation to undertake the work of raising the endowment fund of the Baptist hospital, when Brother H. M. King, our

present pastor, who had once before declined a call from us, was unanimously chosen as his successor. And now stands your humble historian puzzled to know what to do or say. He can't muster the necessary courage to stand in his very presence and speak of those unique, matchless, soul-stirring, soul-lifting sermons, which we have had the privilege of listening to during all the Sabbaths of the past year. He has not the courage, unless he were away, to speak of that wonderful tact which has enabled him to harmonize all discordant factions and put the church to work for God. He could not without a blush stand in his presence and remind you of how he has at the prayer meeting brought us unconsciously into the very presence of God and heaven; and at the teachers' meeting, caused the lesson to fairly bristle with teaching points we had never seen before. How I wish he were away so I could speak of the way he has so often inspired and urged on the flagging spirits of the finance committee and helped us over difficulties that seemed insurmountable to us. His motto in this regard far outclasses the old thread-

bare proverb: "Where there is a will there is a way." His motto seems to be: "Find a way, or by the help of God, make one." If some one would just take him out of the audience I would like to speak of the inspiration he has given to the superintendent, officers and the teachers of the Sunday School. Of how, when it seemed that he could not put us to work as he wanted to, brought on Brethren Byrd and Flake, who trained us for a week, had a census taken, the school graded and put to work. In short, how he has inspired and enlivened every department of the church work. I cannot forbear before closing to speak of the great meeting held by Brother J. B. Lawrence in September last when our church roll was increased by over forty members and many indifferent souls restored to the joy of their Lord. Neither would this sketch be complete not to refer again to the Sunday School department.

I spoke in the beginning of the first superintendent being Brother W. C. Johnson, now of Greenwood. He was succeeded by the lamented Brother J. M. Derrick, who was forced to resign on account of his wife's failing health, and was succeeded by Brother M. A. Elzey, who in turn was followed by your historian, and then came our present efficient superintendent, Brother A. L. Sidebottom, who, by the assistance of the pastor, has brought the Sunday School up to its present state of efficiency, and making the fifth superintendent the Sunday School has had.

ARE YOU A WOMAN?

Baltimore, Md.—Mrs. W. H. Ison, at 1419 East Madison street, writes: "For several years I suffered off and on from female troubles, until finally I was taken down and could do nothing. The pains I experienced I shall never forget. I lost weight till I was only skin and bones. I believe I would have been in my grave if I had not tried Cardui. I shall praise it as long as I live." Many women, like Mrs. Ison, are weak and discouraged, on account of some painful ailment. Are you one of these sufferers? Cardui will help you. Try it today. Any druggist.

Evangelist L. C. Wolfe, of the Home Board, recently organized a church at Coldwater, Kansas, with fourteen charter members. A meeting was held immediately, and 24 joined as the result.

T. B. Doxey's Steam and Dry Cleaning is hard to beat. Give him a trial at Jackson, Miss.

A. R. Bernardo, a native of Brazil, was lately set apart to the full work of the Gospel ministry by the church at Lineville, La. Missionary S. L. Ginsburg baptized Brother Bernardo in Bahia, Brazil.

Cancer—Free Treatise. The Leach Sanatorium, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. Write for it today, mentioning this paper.

PISO'S REMEDY

Best Cough Syrup. Tastes Good. Use in time. Sold by Druggists.
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Will find our blank church letters a great convenience. They are furnished with a detachable letter of notification. Sample sent on application. Prices, 20 cents per dozen; \$1.25 per 100, postpaid. Special trial offer, 50 copies of church letter sent for 60c.

THE BAPTIST RECORD
Jackson, Miss.

Optimism.

If half of life is night
And gloom is everywhere,
And the other half is light
And glory fills the air;
Why not joy and gladness
In every living thing,
Instead of sighs and sadness,
Let every creature sing.

If flecked with clouds, the skies
Cast shadows overhead,
And ne'er a day but dies,
Its mantle dark outspread;
Was e'er a night so dark
But stars broke forth to shine,
And left in heaven a mark
Of order and design.

If thorns and thistles grow
Along the stony way,
To hinder as we go
And make us dread the day;
Then flowers by the wayside
Bear a message sweet
Thru the voice of May-tide
To winter's cold and sleet.

The hawk's wild cry above me
The eagle's in the sky,
Bring not the song, "I love thee,"
From Father's home on high;
But mocking bird's sweet note,
In the old dead apple tree
As he warbles in his throat
His pretty song to me;
So fills my soul with pleasure,
At the music of his voice,
I prize it as a treasure—
The highest of my choice.

If angry floods come dashing
Adown the little creek,
And sweep before it crashing
The tolls of many a week,
Down in the shady nook
I lay me down to rest
Beside the laughing brook
Which makes me feel my best.

Within my heart I find
A love supremely great,
Filling me with feelings kind
Subduing every hate.

So all is good and pure,
For no evil do I see,
As all is true and sure
And earth is heaven to me.

—W. A. Jordan.
Starkville, Miss.

Royaline Liver Regulator

For Headache, Indigestion, Constipation, Biliousness. Best and cheapest. Tin box to last about one month, 15 cents. Money back if not satisfactory.

SUNDAY SCHOOL LESSON

By L. E. BARTON, D. D.

January 26.

Genesis 4:1-15.

Motto Text: "Whosoever hateth his brother is a murderer."—I Jno. 3:15.

The sham that covered the first pair when they sinned and suffered exile from the garden of Eden did not leave them utterly without hope. The beautiful, innocent Pandora has opened the box and let loose all manner of evils in the world but still the white dove of hope remains to caress the wounds and heal the sorrows of human life. Eve has probably not forgotten the words, "It shall bruise thy head and thou shalt bruise his heel," for her real words at the birth of Cain were, "I have gotten a man, Jehovah." She seemed to believe that she was the mother of the one who was to bruise the serpent and set all things right. It is wonderful how the hope of the Messiah constantly insinuates into all the history of the dim days of antiquity. For four thousand years before His birth, He was coming, coming, coming, coming!

Diversity of Fruit from the Same Tree.

"A wise son maketh a glad father," would be a very good biography of Abel while the last of the verse, "but a foolish son is the heaviness of his mother," would suggest the character of Cain. We are startled and surprised that the same father and mother could have and rear under the same environment two sons of such dissimilarity. One a farmer; the other, a herdsman; one a Christian, the other an infidel; one a humble confessor, the other a criminal culprit; one yielding the fruit of paradise, and the other bearing the apples of Sodom; one a murderer, and the other a martyr.

There was nothing intrinsically good in the occupation and offering of Abel, neither was the vocation and altar gift of Cain inherently bad. The impassable expanse that separated between them was the faith in the heart of Abel and the arid unbelief in the soul of Cain. "By faith Abel offered unto God a more excellent sacrifice than Cain." Faith puts acceptable words in men's mouths. Faith gives power to human lives. Faith determines the quality of man's conduct. Faith in the heart makes the worshipper's gift a real alms and incense in the sight of God, while unbelief marks it as a crumb of covetousness. Let us be forever done with the arrant nonsense that says: "No matter what men believe, just so their life is right." Why, to be sure, it's no matter about the nature of a tree just so its fruit is good, but "do men gather grapes of thorns, or figs of thistles?" It doesn't matter about the kind of fountain just so the water is pure and good. Presto! But doth the same fountain send forth bitter water and sweet? "What shall we do?" cried the unbelieving Jews, "to work the works of God?" And with all the passion and fervor of His divine heart our Savior re-

plied, "This is the work of God, that ye believe on Him Whom God hath sent!" God will reject every offering as He did Cain's, which is not love's expression of a faithful filial heart.

An Ancient and Honorable Custom. Cain and Abel both brought offerings to the place of worship. This is the first recorded act of giving. The giving of one's substance consecrates the old dispensation in the first recorded act of worship and mingles with the angelic song, the guiding star, the seeking shepherds, the worshipping wise men who announced that the King had come to His temple. Giving is taught in the first, in the middle and all through the Book, and none but those who are ensnared by covetousness, which is idolatry will object to it. Giving is worship and it may be doubted whether those ever worship who never give. Certainly there can be no worship unless there is the giving spirit in the heart. If God's people took their offerings every time they go to worship there would be no more lack of funds and paying of great interest accounts, and whipping up all the forces at the close of the year.

The Fruit of One's Doings Inevitable.

"Why art thou wrath? And why is thy countenance fallen? If thou doest well shall it not be lifted up? And if thou doest not well, sin coucheth at the door and unto thee shall be its desire, but do thou rule over it." Cain's grouch was his own fault. Sin is the breeder of pessimism. Black thoughts in the mind will cover the face with gloom. A noble purpose in the heart wreathes the face with smiles and gives grace of form and motion to the body. Cain no more than Abel was a victim of circumstances. Providence was not unfriendly to him. His fallen countenance was the expression of the murderous storm brewing in his heart. "Unto thee shall be its desire," probably means that sin will set its eye upon him utterly to destroy him, and he must be sure to "run over it," must get the victory by resisting it. This crabbed pessimism soon eventuated in the murder of his brother. Envy is hell's fire that consumes all affection. By it a brother becomes a demon athirst for blood. The scarlet sin of murder he would try to hide by a crimson lie, but a brother's innocent blood cries to God for vengeance.

That Brother Question.

Seven times the word "brother" comes into this story as if to body forth Cain's sin. Note the following points about this question, "Where is thy brother?"

1. It is God Who asks it.
2. He will insist upon a reckoning, and His eye sees all the facts. The dishonest bargain, the false entry, the adulterous desire, the malicious purpose, the murderous act, the covetous wish, the deadly deed are all seen in heaven.

2. Cain forswears any knowledge of and responsibility for his brother. Every principle of righteousness makes me my brother's keeper, but every lying utterance of sin denies the relationship.

3. The application of the question in Christian ethics. Paul says, "If eating meat cause my brother to stumble, then I will eat no more meat while the world stands."

Cain's Punishment.

"Cursed art thou from the ground," probably means from this ground, or from the cultivated, settled country. (See verse 14.) He goes out from his native country haunted by the memory of his deed, with the very soil under his feet denying to him its generous wealth, with some designating mark of God upon him which both recalls his sin and promises the divine protection. Maybe it was to his credit that he smarted under the whip of correction, for it shows that his much-wronged conscience was not dead.

Wonderful is the grace of God that He could extend merciful protection to such a wretch as Cain! What hope for all poor sinners!

WOMAN PAST HELP

Chandler, Okla.—In a letter from this place, Mrs. Ella Flowers says: "I hardly know how to thank you for the good that Cardui has done me. Before I tried Cardui I thought I was past help, but after taking it I was relieved at once, and gained at least 10 pounds. Everybody says I look so much better. I am still improving greatly." Many women are completely worn out and discouraged on account of womanly weakness. Are you? Have you not tried Cardui? It only needs a few doses to convince you that Cardui is just what you need. Try it today. It will cure your pains.

From Coldwater Central Baptist church one year ago we called Brother C. L. Wilson to preach for us the first and third Sundays of each month. Brother Wilson is filling the place well and is beloved by his flock and the other denominations. There is no more consecrated preacher in the State than he; our church is prospering under his and the Lord's leadership.

We had the fifth Sunday meeting on December 29, 1912, here, beginning Friday night. Brother Lee, of Hernando preaching the opening sermon which was uplifting as that was his subject. Saturday morning the needs of the country churches was ably brought out by Brother A. T. Cinnamon, the little Hugenot, followed by Brother Rockwell, and others. The next on the program was the duty of the deacon to the church. The duty discussed by Brother M. S. Dougherty and the qualifications of the writer, followed by Brother Hughey, and our pastor. Then we adjourned for dinner and met again at 1:30 p. m. I haven't space or the time to speak of all the discussions. Brethren Whitten and Coleman discussed the evangelist and pastor. We had no services Saturday night. Brother Cinnamon, preached the 11 o'clock sermon, and Brethren Foster and Fuller, of Hernando, told us about the relation of the Sunday School to the church during the Sunday School hour, and Brother M. S. Dougherty closed the

Catarrh

The accompanying illustration shows how Dr. Hissner's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh. This remedy is composed of herbs, leaves, flowers and berries containing no tobacco or habit-forming drugs, which are smoked in a small clean pipe or made into a cigarette. The medicated fumes are inhaled in a perfectly natural way. A five day's free trial of the remedy, a small pipe and also an illustrated booklet explaining catarrh will be mailed upon request. Simply write a postal card or letter to DR. J. W. HISSNER, 204 Walnut St., ATLANTA, GA.

BOOK OF PRAYERS
Complete Manual of several hundred prayers, pointed, appropriate prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missions, Grace and Sentence Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout prayers. Vestal size, 128 pages, cloth \$2.00, Morocco \$2.50, postpaid; stamps taken.

The Baptist Record, Jackson, Miss.

FISH

Let us tell you how to catch them where you think there are none. We make the famous Double Muzzle Wire Fish Basket. Greatly improved this year. Write EUREKA FISH NET CO., Griffin, Ga.

BIBLE READERS AND CHRISTIAN WORKERS SELF-HELP HAND BOOK
Contains just the help over hard places you have been looking for, short and plain articles by nearly 100 experienced writers, edited by REV. J. M. SOON. How to lead, teach, testify, pray and grow. Young Christians' helper, experienced workers' guide, etc. Vestal size, 128 pages, Red Cloth, \$2.00, postpaid; stamps taken.

The Baptist Record, Jackson, Miss.

program by leading the B. Y. P. U. service at 3 o'clock p. m., which we enjoyed greatly. This was the most enjoyable fifth Sunday meeting that I ever attended. I felt like exclaiming with the Psalmist, "Behold, how good and pleasant it is for brethren to dwell in unity together." It is like the gracious ointment that ran down upon his beard, even Aaron's beard that ran down to the skirts of his garment.

Brethren, we ought often to assemble ourselves together and talk about the Kingdom.

J. P. Stamps.

"Sweet Potato Day."

The Southern sweet potato was given effective exploitation as a table delicacy at Washington, December 18, when the Southern Railway, the Cincinnati, New Orleans and the Texas Pacific Railway, the Alabama Great Southern Railway, the New Orleans and Northeastern Railway, and the Mobile and Ohio Railroad joined in advertising the day as "Southern Sweet Potato Day," serving the sweet potato in various styles on their dining cars.

The delicious and wholesome qualities of the Southern sweet potato, and the many ways in which it may be prepared was brought prominently to the attention of all dining car patrons on that day and henceforth the potato will be regularly included on the menu of these lines, which are working with the idea of enlarging the market for this valuable product of the South, thus encouraging farmers and truckers to pay more attention to growing sweet potatoes as a money crop.

SEND ALL ORDERS TO
THE BAPTIST RECORD
JACKSON, MISS.

Because of these ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.

Good Work.

The quietude season that has just passed brought to my memory an incident a few years ago.

In one of the small towns of the State I was teaching a class of young men. It was the year we studied the "Acts of the Apostles." We did some definite work that year. We made an outline map of the geography of the lessons and from lesson to lesson different pupils would trace the "Journneys of Paul" with different colored crayons, locating the towns he visited. A number of pupils were able to name the places that Paul visited in their regular order.

We also used Brother Leavell's chart, "Ascension, Pentecost, etc.," to learn the chapters.

In September my business called me to another town. Before I left our pastor, Brother Tull, had resigned, and during my absence the church was hunting a man to fill the place.

I returned home on the Saturday before Christmas. My mother informed me that there was something extra on the program for church the next day. Of course, I went and the crowd at Sunday School was very good considering the weather, which was very bad.

In the afternoon for all to keep next the heater, the superintendent divided the school into two classes—intermediate and adult. He asked a young man to teach the intermediate class and my father to teach the adult. Brother J. E. Byrd was in the class so father declined. The superintendent said he used Brother Byrd very time he was there, and thought he was entitled to a rest and so called on me. Well, I got a blackboard, called on Brother Byrd for the marking, used Brother Leavell's chart and opened up the Christmas fireworks.

No one seemed to know much of the lesson (a review) except a little dried up fellow who sat on the front seat whom I had not met. I soon began to rake my brain for a question that would interest him, but I didn't find it.

When the lesson was about half over a great big double-jointed Irishman came in and sat on the back seat. I took him to be some visitor to our town, but to be courteous I asked him a few questions, and soon started the brain-racking business again to find him an interesting question, but failed.

Well, as I had shot the air full of oratory or shot oratory full of air, (which is more nearly the truth) for about the hour, the superintendent stopped me.

The "big Irishman" came down the aisle, grabbed me by the hand and said, "Where are you from? Who are you? What are you doing here?"

I told him that that was my home, and that I had been away for three or four months and had just returned. "Well," he said, "they called me to be your pastor while you were away. My name is Stone!"

He then introduced me to the little man on the front seat, who was

Prof. J. C. Hardy, of the A. & M. College!!!

MORAL.

Teachers must always meet the members of your class, for it will make them feel welcome and may save you some embarrassment.

Also borrow a few theological questions in case you have a few D. D's, Litt. D's, LL. D's, etc!

Respectfully,
A Wise Boy!

Laurel, Miss.

Typhoid Vaccination as an Excuse.

A disposition to make the method of vaccination against typhoid an excuse for maintaining insanitary conditions is not one that should be encouraged. This seems, however, to be the tendency of a recent newspaper

editorial on typhoid immunization, in which it is declared that the method will "be a boon in towns where water-purification plants cannot be built because of the expense." It can hardly be believed that this point of view will find many supporters. It is too much like blowing out the gas because there is a good chance for recovery, if the pulmotor is brought in time. Taking trouble and especially spending money for a good water supply may seem to some minds more difficult than having some one infect a dose of dead bacilli, thus permitting the intelligent but impecunious citizen to drink sewage-laden water with impunity. We can hardly believe, however, says the Journal of the American Medical Association, that this method of reasoning will become general.

One of the poorest investments of public money is a schoolhouse that stands idle half of the year. Lengthen the school term—use the building as a social neighborhood center—open it as a reading room for the children during the long winter evenings—do anything rather than let it fall down from disuse. An unused building, like an unused muscle, is the quickest to decay.—Southern Agriculturist.

That was a great meeting at the Buckner Orphans' Home on January 3. Dr. Buckner reached his eightieth birthday. A large crowd of friends gathered there. Some splendid contributions were made. The full amount collected was not given. Dr. Geo. W. Truett made an admirable address.



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